THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"The world is usually willing to step aside for a man who knows where he is going."

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DIVINE AUTHORITY.

"WE believe that a man must be called of God by prophecy, and by the laying on of hands by those who are in authority to preach the gospel and administer in the ordinances thereof."

This announncement was made by Joseph Smith at the beginning of what the world calls "Mormonism." It seems to us that if people were to ponder over it seriously they would discover in it strong evidence of the divinity of the latter-day prophet's mission. To declare that a man must be called of God and ordained by proper authority before he can administer acceptably the ordinances of the gospel does not smack at all of fraud. Is it reasonable to think that Joseph Smith would have published such a statement as the foregoing if he had not been called of God and ordained by those holding divine authority? Here was a test, given by Joseph Smith himself, by which people could prove whether he were a true prophet of God or a wicked deceiver.

The Lord has provided a means by which, in things pertaining to His Church and kingdom, the genuine can be seen and the spurious detected and exposed. We refer to the power, to the spiritual manifestations with which He seals the acts of His divinely-commissioned ministers. The apostles of the Lord Jesus Christ were called, chosen and ordained by the Master Himself. In sending them out to proclaim the everlasting gospel and to officiate in the ordinances thereof, He assured them that He would

confirm their words and acts with the manifestations of His Holy Spirit, and that whatsoever they would bind on earth would be bound in heaven. And as the Lord promised, so He performed. To every soul who believed their testimony and who with sincerity of heart obeyed the doctrines which they taught, He gave a witness that He had accepted of his offering. We are told in the 8th chapter of the Acts of the Apostles that Philip went down to Samaria and preached the gospel to the inhabitants of that city. He did not tell them, as the majority of preachers tell their congregations now, that all they had to do to be saved was simply to believe on the Lord Jesus Christ. While he taught them to believe on the Son of God, and to accept Him as their Savior and Redeemer, he also impressed upon them the necessity of their keeping the sayings of that Holy One; he taught them, as did Peter on the day of Pentecost, to repent and be baptized. A number of people believed Philip, and requested him to baptize them, which he did. In those days when an authorized servant of the Lord taught the baptism of water to the people he taught them also the baptism of the Holy Ghost, which baptisms Christ told Nicodemus a man would have to receive before he could enter into the kingdom of God. While Philip had authority to baptize, he did not have authority to confer the Holy Ghost, and he was wise enough to not attempt to administer a holy ordinance in which he had no right to officiate and which he knew would not receive the sanction of Heaven. He communicated to the brethren at Jerusalem the success which had attended his missionary labors in Samaria, and requested that men holding greater authority be sent down to confer the Holy Ghost upon the baptized Samaritans. On receiving the news, Peter and John repaired to Samaria and confirmed Philip's converts. When the servants of the Lord laid their hands upon the heads of the baptized believers and prayed for them that they might receive the Holy Ghost, the Lord poured out His Spirit upon them, which testified to them that they had obeyed the truth. In this instance, as in every other instance, the Lord placed His seal of approval upon the administrations of His authorized servants.

But such was not the case when men unauthorized of God essayed to officiate in His sacred ordinances. The Lord refused to sanction their acts and His power did not accompany their administrations. This is illustrated in the case of the sons of Sceva, as recorded in the 19th chapter of the Acts of the Apostles. When Paul was in Ephesus on one occasion he found a number of people there who professed to have been baptized with the baptism of John, but on being asked if they had received the higher baptism —the baptism of the Holy Ghost—they answered that they had not even heard of such a thing. On hearing that, the apostle knew at once that they had not been baptized by an authorized servant of God, so he baptized them in the name of the Lord Jesus,

and when he had laid his hands upon them and prayed for them the Holy Ghost came upon them. Thus we see the difference between authorized and unauthorized administrations. Yet notwithstanding these, and numerous similar instances recorded in sacred history, men wholly devoid of authority continue year after year to officiate in holy things. But the Lord does not acknowledge them and His power does not accompany their administrations. This is not our testimony alone, it is the testimony of hundreds of thousands of people who have become disgusted with the powerless systems of religion which men have invented and they have turned away from them. We have conversed with people of many denominations, people who have been "deceived by the cunning craftiness of men." They have been told by their ministers that they are all right, that they have been properly baptized, that they are in the true Church of Christ, yet when we have asked them, as Paul asked the converts in Ephesus, if they had received the Holy Ghost and were enjoying the gifts of that Divine Spirit, they gazed at us in astonishment—they had not even heard of such things. The Apostle Paul prophesied that the time would come when the people would have a form of godliness but would be destitute of the power thereof. That time has come; the world is filled with churches and with ministers; but the power of God is not with them, and the reason that His power is not made manifest among them is because they have not been established by Him and their ministers have not been authorized by Him to officiate in the ordinances of His holy gospel.

It would have been just the same with Joseph Smith and "Mormonism." Had Joseph Smith not been called of God, had he not received authority from the Lord, by the ministration of angels, he would have been as powerless as are the sectarian priests of modern Christendom, and his ministrations would have been productive of no better results. Joseph Smith declared to the world that on the 15th day of May, 1829, while he and his companion, Oliver Cowdery, were out in the woods praying together, John the Baptist appeared to them and conferred upon them the Priesthood of Aaron, which gave them authority to preach repentance and baptize people for the remission of their sins. Now, the testimony of these men is either true or false; if it be true, the world is making a serious mistake by rejecting it; if it were false, how could these men expect the Lord to honor their ministrations? There is much in the testimony of these men that has appealed to thousands. If what Joseph Smith and Oliver Cowdery have testified concerning the visitation of John the Baptist be false, what could it profit them to tell such a diabolical falsehood? The world did not require them to make such a declaration. Then, as at the present time, if a man felt in his heart that he was called of God to preach the gospel and administer in the ordinances thereof, he was accepted by the people, so that there was no necessity for Joseph Smith and

Oliver Cowdery to say they had received ordination under the hands of John the Baptist if such had not taken place.

Besides, they must have known that such a statement was sufficient in itself to bring down upon their heads the condemnation of every sect in Christendom. It placed the axe at the root of every theological tree; it said in the plainest of language that none of the churches had authority from God to minister in sacred things; that that authority had been taken away, but had been restored again, and that they were the custodians of it. Is it any wonder they met with opposition and persecution in every quarter? Why, we ask, should these two men come out and with a deliberately planned falsehood court for themselves the wrath and condemnation of the whole world, not to mention the condemnation of Him who said that all liars would have their part in the lake which burneth with fire and brimstone? Why should these men go forth day after day, week after week, month after month and year after year, preaching repentance and baptism for the remission of sins, and at the same time spoil their work by capping it with a wicked falsehood? Why did they not go out and preach as thousands of other men had done, without waiting to be called of God and ordained by an angel of God? They would have gone out and preached as other men had done if they *had* been like other men; but they preached with the power and authority of God because they had received such power and authority. Of this we feel confident: Joseph Smith and Oliver Cowdery would never have made such a declaration, they would never have concocted the story of the visitation of John the Baptist, for such a story would never have entered their heads if John the Baptist had not been sent to them.

The more consideration we give to the testimonies of Joseph Smith and Oliver Cowdery, the more we are convinced that they spoke the truth. These same men testify that a short time after their ordination to the Aaronic Priesthood they were visited by the Apostles Peter, James and John, who conferred upon them the Melchisedek Priesthood and ordained them Apostles of the Lord Jesus Christ. By virtue of this ordination they would be able, among other things, to lay their hands upon baptized believers, confirm them members of the Church and confer upon them the Holy Ghost. What better test could people ask for than this? Here are two men professing to have received visits from angelic messengers from whom they declare they have received power and authority to preach the gospel and to bestow spiritual blessings upon the heads of those who believe and accept their teachings. If they speak the truth, if they have this authority, if they are truly apostles of the Lord Jesus Christ, then the works of an apostle will be manifest in them; the Lord will have respect to their administrations, and when they, like Peter and John, and other Divinely-commissioned servants of the Lord in former days,

lay their hands upon the heads of baptized believers and confer upon them the Holy Ghost, the Comforter will most assuredly be given to them. What an unenviable position for Joseph Smith and Oliver Cowdery to place themselves in if they were impostors! How could they stand up and make such promises to the people and hope to see their promises fulfilled? Surely they did not expect the Lord to become a co-partner with them in fraud.

But what has been the result? In every part of the earth where the gospel has been preached by the elders of the Church of Jesus Christ of Latter-day Saints and people have obeyed it, the Lord has confirmed the words of His servants and has bestowed upon the repentant, baptized believers the gift of the Holy Ghost. It is this Spirit that has made the saints of God one, that has cemented their hearts together in the bonds of love and unity that has been a marvel to the world, that has enabled them to take cheerfully the spoiling of their goods, to bear up under the scorn and persecution of a bitter and unfriendly world, and that has sustained them even unto death. Hated by all the world, but beloved by the Father because they had conformed to His holy will, the saints have been upheld by His almighty power and have come off more than conquerors. Where is the church that has met with such bitter persecution and such wilful misrepresentation as the Church of Jesus Christ of Latter-day Saints? From the day of its organization up to the present time it has been a target for the assaults of the combined sectarian world. Preachers and laymen have done all in their power to destroy it—and they believed several times they had succeeded—but notwithstanding all this, it has increased in numbers and grown in power. Each day sees it stronger than the preceding one, a day's march nearer its glorious victory. What power is it that has sustained this church through all its trying ordeals? It is the power of God, the power of Him who established it and who declared that no weapon that was formed against it would prosper. Had the "Mormon" Church been the creation of an imposter, it would never have survived the relentless persecutions that were waged against it. Just as the heavens declare the glory of God and the firmament His handiwork, so the Church of Jesus Christ of Latter-day Saints bears witness that God lives, that Jesus is the Christ, and that Joseph Smith is an inspired prophet.—W. A. M.

PATIENCE.

Patience! Why, 'tis the soul of peace;
Of all the virtues, 'tis nearest kin to heaven;
It makes men look like Gods. The best of men
That e'er wore earth about him was a sufferer,
A soft, meek, patient, humble, tranquil spirit,
The first true gentleman that ever breathed.

THOMAS DEKKER.

THE ONE TALENT MAN.

THE parable of the talents contains a message of impressive warning and of sweetest comfort. God holds every man responsible for all that has been committed to him; He also rewards faithfulness beyond our highest expectation. When the householder in the parable was preparing for his journey he did not distribute his property indiscriminately among his servants but only after careful consideration. He gave "to each according to his several ability." To one man he gave five talents, not from favoritism, but because he had the ability to use them profitably. The man who received one talent was not capable of great things, but he had the ability to use the one talent. His fault was that he refused to use what was committed to him, fondly thinking that his master would be satisfied with its safe return without increase.

The law of human responsibility is universal. I am to-day very much what I have made myself. As I have used my time profitably or unprofitably, as I have resisted temptations or yielded to them, as I have allowed the desire of my lower nature to control my thoughts and actions, or have brought them into subjection to the higher, so is my character to-day. Whether I will or not, I am held to the strictest accountability. The boy in school who shirks multiplication table, promising himself to study diligently when he shall have reached the higher mathematics, finds that the higher mathematics are an impossibility without a thorough knowledge of those things that he despised as useless. He is quite incapable of making use of the five talents, because he has buried, not used, the one talent.

The same rule holds good in the spiritual world. God gives gifts of grace to His children as they have the ability and disposition to use them. Grace used means grace increased. Opportunity taken advantage of means greater opportunity. Large returns were not expected from the one talent man, but some return was expected, He would have been commended equally with the five talent man and the two talent man, however small his return might seem in comparison with theirs, had he used his talent.

And just here is the word of comfort. The five talent men and the two talent men are comparatively few. The more part of us are of one talent ability. All that is expected of us is that we use and make the best we are able of what we are. When the time of the great accounting comes we may have little to offer—only a cup of cold water given to one of Christ's little ones; only a kind, sympathetic word spoken; only a helping hand held out to one needing support; it is what we were able to do, and we will receive the commendation of the Master equally with those whose opportunities have been greater: "Well done thou good and faithful servant: enter thou into the joy of thy Lord."—J. O. DAVIS.

WOMEN WHO BOSS.

Not long ago I spent an afternoon with my small nephew in Washington Square Park. He and half a dozen other little chaps were on roller skates.

The group was led by a girl smaller and younger than any of the boys. She was a natural born boss, was that small girl. The boys followed her blindly, doing whatever she told them to unquestioningly. Incidently, in order to win attention from her they "showed off" outrageously. Her domineering little ways evidently suited them to a nicety.

I could not but wonder how they will feel toward that girl if they meet her twelve or fifteen years from now. That small lady is going to be a "boss" all her life or I'm much mistaken.

It is rather cunning and amusing in a mere baby, but it won't take so well in a grown woman.

Woman has every right to be independent, but the moment she becomes "bossy" she loses her charm. Men avoid her as they would the plague, and women, while they usually give in to her, have small love for her.

Sometimes a timid little man is swept off his balance by her strength of will and marries her. All his fellow-men pity him and he lives a life of meek endurance and much dictating to. You can usually detect the hen-pecked man. He is round-shouldered and furtive-eyed and looks afraid to call his soul his own.

A woman's strongest weapon is gentleness, and the wise woman knows it. The average man can be led, but he is very apt to balk when driven. If you must have your own way, get it by gentle, not by sledge-hammer methods. No man likes to feel that he is a cipher in his own house.

Woman has her own domain and it is quite right that she should be the queen of it, but when she wants to be king, prime minister and entire cabinet, she is over-stepping her bounds.

There is nothing very lovable about the woman who always wants to lead in everything. You don't feel like putting your arm about her or giving her a loving little pat every time you pass her. And as for telling her your secrets, you never dream of that. She will give you advice *ad libitum*; and, what's more, she will insist that you take it, which is very tiresome.

We often ask for advice which we have no idea of taking, but its such a comfort to talk things over.

Some way or other it is hard to imagine the "bossy" woman cuddling a baby close to her heart; she seems all angles and sharp corners. She may be an excellent person in her way, but as a household goddess she is of no use.

The woman who holds the love of all those in the household is she who rules by love, gentleness and sympathy. Thank goodness she is not a rarity, but a dear, everyday woman.—Beatrice Fairfax.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 25, 1908.

A WORLD-WIDE MOVEMENT.

One of the most prominent topics of public interest in Great Britain, just now, is the agitation that has been aroused by the advocates of woman suffrage. "Votes for Women" has become a battle cry. At first it evoked much ridicule, because of the belligerent and, as many people thought, the unreasonable attitude of its prominent declaimers. They were denominated "Suffragettes" to distinguish them from the ordinary *suffragists*.

The movement to confer the elective franchise upon women had been in progress for many years, proceeding upon the ordinary lines of peaceable discussion, pleas to members of parliament, newspaper and magazine articles, private and public reasonings and declamations. These, while making impression on the general mind and converting many men and women to the justice and logic of the theory, accomplished little or nothing as to its practice. Public men, in numerous instances, admitted the doctrine of equal rights in politics, but no measure establishing it became a law. Woman's influence was sought by politicians of all parties, and her active service in their struggles was courted and employed, but she was permitted to do the work and denied the reward of the ballot.

After forty years or more of these conditions, a militant policy was decided upon by a number of the most positive and determined among the suffragists, and the result has been those disturbances that have stirred the country and occasioned so much comment. As usual, there are two sides to this controversy. The newspapers, and hosts of their readers, take issue with the methods employed by the "suffragettes," regarding them as wild, irrational and unseemly. The interruptions in public meetings, the besieging of cabinet ministers at the doors of their homes, the attempts to force entrance into the House of Commons, and other noisy demonstrations, excite animosity if not contempt.

But the women who engage in this warfare contend that they are acting upon a definite plan made necessary by years of neglect, the betrayal of promises, the continuation of injustice and the refusal to give them those opportunities to be heard which are

supposed to be accorded to the general public. If they send written questions to candidates for office at public gatherings they receive no response; if they rise to ask them orally they are ejected, if they go in companies to ask for their rights as men do, they are arrested and imprisoned. Therefore they act as rebels and are ready to meet the consequences and suffer for their cause.

It is not the purpose of this article to take either side of this question. The MILLENNIAL STAR is not in politics. This is merely in explanation of conditions now existing and preliminary to a notice of a Congress of Women recently held in Amsterdam, Holland, not specially for any particular society or nation, but for various branches of the suffrage movement in different countries. It is called the Congress of the International Woman Suffrage Alliance, and was held from June 15th to 21st, 1908, in the Concertgebouw, a fine building in Amsterdam with several great halls, committee rooms, etc.

Delegates assembled from all the civilized nations, and the business related to the woman suffrage movement in all its phases and nationalities. It was presided over very capably by Mrs. Carrie Chapman Catt, who showed familiarity with parliamentary rules, and enforced them with firm but courteous, womanly dignity that never wavered. The speakers used chiefly the English language, but when that was not practicable, Dr. Kathe Schirmacher made a most efficient interpreter in English, German and French. Great Britain, France, Switzerland, Germany, The Netherlands, Sweden, Denmark, Norway, Finland, Russia, Bohemia, Hungary, Bulgaria, South Africa, Australia, New Zealand, Canada and the United States were duly represented by delegates from the Suffrage Societies. Those from Scandinavia and Australasia spoke for constituents who had obtained partial suffrage, chiefly municipal.

The Finland delegate represented a country where woman suffrage has recently been achieved with the approval of the Czar. The United States had the distinction of four sovereign States where woman suffrage prevailed and the Governors of each of them had appointed a delegate, namely Utah, Wyoming, Colorado and Idaho. Neither of them appeared at the Congress with the exception of Utah, represented in person by Dr. Romania B. Penrose, whose letter of appointment from Governor John C. Cutler with the broad gilt seal of the State attracted much attention and admiration. Sister Penrose was made one of the speakers to give particulars of the practical working and results of woman suffrage, which she condensed into direct, concise sentences delivered clearly so as to be heard by all in the vast assembly hall, evoking much applause. Utah, as a woman suffrage State and being so far distant, aroused much interest and inquiry. At every place where the delegates were invited Utah was honored with the rest, and the editor of the STAR had also opportunities of explaining facts and removing erroneous impressions.

Some very able papers on subjects associated with the cause advocated were presented, with a force and exhibition of profound reasoning that its opponents do not usually attribute to the feminine mind or brain. Whether they are accepted or not, they demonstrated the fact that cultivated womanhood is fully alive to public questions and able to discuss them logically and clearly. Three prominent "suffragettes" who had suffered imprisonment representing The Freedom League, were permitted to explain their methods, the reasons for their adoption and their effects on the main question. The applause that followed was immense. It was not, however, considered that those methods were to be followed by other associations or other countries, but each society was to carry on its work in its own way to reach the common end.

The women who spoke and who composed the Congress were not of the common or working classes, they were women of refinement and culture, many of them of wealth and high social standing. But they deeply sympathized with the working women and their condition, and showed how much more they needed the ballot as a power towards their own improvement in every way than do the women of the upper classes. These ladies were working for the betterment of the women toilers of the world, and not from a selfish standpoint. The low wages, the serf-like situation, the helplessness in many ways of the working women without the vote were vividly portrayed, and the general injustice and wrong of withholding from women any voice in the making of laws which they were compelled to obey was forcibly presented.

All this caused a feeling of thankfulness to residents of Utah that all that was advocated and planned for and resolved to fight for has been achieved in our mountain commonwealth, and has been enjoyed for many years. Woman in Utah, whether married or single, as was shown in the address of its delegate, is on a political equality with man, owns her own property, administers her own estate, has the secret ballot, is a full citizen and is free from all the disabilities complained of at this Congress.

During the proceedings a notice was distributed, as a great forward movement, that on June 17th the Lutheran church passed a resolution to the effect that in all church matters where male members had the vote, women should in future be also permitted to vote. Wonderful! Why, in the Church of Jesus Christ of Latter-day Saints (the "Mormon" Church), women have had the right as well as men to vote on all Church questions ever since April 6th, 1830, the date of its organization. People otherwise well-informed are astonished when they learn of actual conditions among the "Mormons," and suffragists above all others should be sensible of the fact that newspaper stories are not to be relied upon when treating on an unpopular people or subject.

The Woman's Congress was a success; conducted with order and courtesy, resplendent with flags and flowers, honored with beauty

as well as brains, earnest, sincere and forcible in its business and speeches, and admirable in its cordiality and fraternity. May the day soon dawn when freedom shall be the common heritage, when injustice, oppression and selfishness shall be no more, and all mankind shall rejoice in the full possession of priceless and universal liberty!

C. W. P.

ELDERS, CAN YOU UNDERSTAND THIS?

NOTWITHSTANDING all that has been said publicly and privately, through the MILLENNIAL STAR and otherwise, as to the inadvisability of visits by missionaries to different points for pleasure and for association with other elders, numerous applications are sent to us asking for permission to go on trips of this kind for periods of from a few days to a couple of weeks or more. The instructions of the First Presidency on this matter have been repeated, and it would seem that these should be all-sufficient to prevent the traveling elders from indulging in such excursions. They are to be postponed until the time of service in the mission field has expired and a release is given previous to the return journey home. If we were to say "yes" to all the requests that are being made, missionary work would be greatly hindered and some fields would be depleted of a laboring force. We therefore say once more to the elders, you are not sent into the world to spend your time in pleasure trips, or to see sights, or to visit other missionaries, thus hindering them also from performing their duties, but you are expected to work with a will, employing your talents according to your appointments. When you have served your time in that kind of employment you will be at liberty to take such trips as you may desire and have the means to accomplish. Just now, when open air work can be done to advantage, it is particularly an improper time to go off on excursions and neglect the opportunities which the season affords. Conference presidents would save us a great deal of trouble and the necessity of appearing unkind, if they would quote the rule given by the First Presidency and give the brethren to understand that it means what it says. It is a poor rule that does not work at all. Brethren, possess your souls in patience, and remember "there is a time for all things." This is not a time to vacate your fields of labor.

C. W. P.

Praise for Salt Lake Tabernacle Organ.—That the great organ in the Tabernacle is appreciated by strangers as well as by the people of Salt Lake City and the State of Utah has often been attested. Tourists from all parts of the civilized world have praised the wonderful instrument and the efficient performer that presides at the keyboard, and the impression thus made

upon the minds of persons sojourning for only a short time is perhaps surpassed by nothing the inter-mountain country has to offer. One of the latest travelers to become enraptured while at an organ recital is Paul Nicholai, a guest at the Wilson Hotel, and who wrote as follows to the *Deseret News*: "At the suggestion of a friend I attended an organ recital at the Tabernacle. Little did I conceive of the grand treat in store for me. I have heard most of the famous organs found in this country as well as abroad, but never before did I listen to such fulness of tone, sweetness, melody and harmony as I heard from the Tabernacle organ, a symphony produced by the divine touch of a master hand. In my opinion the mind could conceive of nothing more perfect and deliciously exquisite to the ear than the imitation of the human voice through those inanimate reeds. I could scarcely believe the possibility of a rendition so like the human voice of the inspiring selection, 'Rosary.' All present, as I, must have been surprised. The blending of the voices in the rendition of 'Cavaleria Rusticana' was still more astounding and charming, where not only one voice, but a quartet and choral were produced with a full organ accompaniment. I awoke as from a dream when the organ was silenced, to regret that the sweet reality was at an end. Surely I voice the sentiments of all present on that occasion when I feebly express thanks for the privilege of listening to so inspiring a recital, music that lifts the soul to higher spheres."

Keeping the Heart with Diligence.—Thoughts are words and deeds in the bud, and if the life is to bear the perfect fruit the heart must be kept with all diligence. The thoughts we cherish are the seeds from which we reap life's harvest in both worlds. They must be brought "into captivity to the obedience of Christ," until they become Christ-like, and build up Christian character. Even in thinking, there is a sense in which we are "our brother's keeper." Each thought bears with it an untold influence, and affects not only self but the lives of others. God, who ever "looketh on the heart" sees and understands our thoughts from afar. He understands even the imagination of our thoughts, before our thoughts come into shape, or are formed into purpose. Our motives are subject to divine inspection, and must be pure and Christ-like if life is to witness for Christ. Individuality will come to light in all that is thought and done. As we think, so are we. Let the meditation of our hearts and the utterances of our lips be well-pleasing unto God. Needful is the apostolic exhortation: "The very God of peace santify you wholly, and I pray God that your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The whole man needs to be wholly sanctified, and the whole man needs blameless preservation by Divine grace, and that even "unto the coming of our Lord Jesus Christ."—Ex.

FROM THE MISSION FIELD.

Releases.—The following missionaries were honorably released and sailed for home June 20th, 1908, per s.s. *Republic*: Joseph V. Lee, Liverpool; Christopher J. Kearl, Leeds; Lorin W. Preston, Grimsby; Jesse W. Owens, Manchester; William G. Ainscough, Newcastle; James A. Cragun, Bristol. From Switzerland and Germany—Owen Nebeker, Gottlieb Buhler, Joseph A. Lutley. From the Netherlands—Dorr Marsh. From Scandinavia—Lauritz Henricksen, Andrew L. Andersen, Christian O. Thompson, Peter Borup, Joseph E. Mickelson. From Sweden—August M. Nelson. With the company were one hundred and one emigrants, in charge of Elder Owen Nebeker, Elders Peter Borup and C. J. Kearl being his assistants. Elder Ralph A. Badger, late president of the South African mission, and Elder Thomas G. Emmett, of the Swiss and German mission, have been honorably released, and sailed for home to-day per s.s. *Baltic*.

Honor for Utah Artist.—We learn from the *Deseret Evening News* that Mr. Lee Greene Richards, the well known Utah artist, has received an invitation from an association of Paris painters to come to Paris this fall and sit upon the jury which will judge the products of brush and pencil exhibited at the autumn salon. This is one of the famous European salons, and prizes awarded by it are much sought and prized by the best painters. Mr. Richards himself took several prizes in its exhibits before leaving his Paris studio to return to his old home at Salt Lake City. This is the first time that a Utah artist has been invited to sit as a juror at an important exhibit.

Successful District Meetings.—Two interesting and inspiring district meetings were held at Gainsboro', in the Grimsby conference, on Sunday afternoon and evening last. President Willard E. Stoddard, Elder William A. Morton, of the Liverpool Office, and several of the conference elders were in attendance. At the afternoon meeting the general and local authorities of the Church were presented and unanimously sustained. Excellent addresses were delivered by the elders and were thoroughly enjoyed by both saints and visitors. At an open-air meeting held in Gainsboro' Saturday evening last, a large congregation of people were present and great interest was manifested in the preaching of the missionaries. The meeting lasted three hours, the brethren being detained by the people, who asked many questions concerning the doctrines of the Church. The elders are receiving very kind treatment from the people of Gainsboro', and quite a number are earnestly investigating "Mormonism."

Successful Socials.—On Tuesday evening, June 15th, a pleasing social was given by the saints in Glasgow, in honor of President William A. Budge, who will shortly return home. Quite a number of friends united with them in showing respect to this faithful servant of the Lord. Elder Budge was presented with an elegantly-bound Bible, in appreciation of his diligent labors and a token of the love and respect in which he is held by the Scottish saints and friends.

Elder F. E. Wadsworth, who will leave England for his home in the mountains, on the 18th prox., was tendered a farewell social by the saints and friends of the Burnley branch on the 20th inst. The program, which consisted of vocal and instrumental selections, speeches and recitations, was rendered in a very creditable and pleasing manner. Dainty refreshments were served. Elder Wadsworth was the recipient of a handsome present from the saints and friends of the branch.

Baptisms.—We are pleased to report a baptismal service held Sunday, June 14th, 1908, at the open baths, Leigh-on-Sea (London conference). Two converts were initiated into the fold of Christ by baptism, Elder A. N. Beckstrand officiating. Confirmations took place at the home of Brother and Sister Singers.

President Thomas S. Gregson says: "The work is progressing at Chester, and I take pleasure in reporting the baptism of three converts there on Sunday last, the 21st inst. The ordinance was performed in the river Dee, by Elder Lawrence Garrick. More baptisms are expected in the near future."

President Willard E. Stoddard presided at a baptismal service which was held at the public baths, Gainsboro, on Sunday last. A small company of saints and friends were present and were addressed by Elder William A. Morton, after which three new members were added to the Gainsboro branch (Grimsby conference). The ordinance was administered by Elder James D. Dean.

On Saturday, June 20th, a baptismal service was held at the Feversham Street School Baths, Bradford (Leeds conference). Elder H. P. Matthews addressed about one hundred saints and friends who had assembled to witness the ordinance. The candidates were then baptized by Elders L. L. Green and J. A. Harter. In the confirmation meeting, which was held in the West Gate New Hall, the Spirit of the Lord was manifest in much power. Strong and impressive testimonies were borne by many of the saints. Fully one hundred and fifty people were in attendance.

The following baptisms are reported from the London conference: On June 14th and 18th last baptismal services were held at "Deseret," the headquarters of the London conference, when four members were added to the church. The officiating elders were: N. L. Smith, David Smith, Jr., and A. E. Jordan.

On Sunday last, the 21st., a baptismal service was held at the

Public Baths, Doncaster (Sheffield conference), President James Nesbit in charge. A short address was given by Elder Thomas Kershaw, after which three converts were baptized by Elder William C. Brenchley.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XX.—Church Organization.

Text: We believe in the same organization that existed in the primitive Church, viz.: apostles, prophets, pastors, teachers, evangelists, etc.—Articles of Faith, 6.

I. The First Presidency (Doc. and Cov. 107: 22).

1. The President; he is known as President of the High Priesthood of the Church, or as Presiding High Priest over the High Priesthood of the Church (Doc. and Cov. 107: 64-68).

2. His counselors—two in number. These three High Priests, when properly appointed, ordained, and upheld by the confidence, faith, and prayers of the Church, "form a quorum of the Presidency of the Church" (Doc. and Cov. 107: 22).

II. The quorum of the Twelve Apostles.

1. Twelve traveling counselors (Doc. and Cov. 107: 23, 33).

2. A quorum of supreme authority under special conditions (Doc. and Cov. 107: 24). Note that a specialized duty of the Twelve Apostles is to preach the gospel among the nations of the earth. In this great work they are to be assisted by the Seventies. The work of local presidency, and of specific counsel in the established stakes and wards of the Church pertain to the First Presidency of the Church as presiding high priests.

III. The Presiding Quorum of Seventy.

1. The first quorum of seventy is of special authority. At present this quorum is unorganized except as to its seven presidents (Doc. and Cov. 107: 25, 26, 34, 93-97).

IV. The Presiding Bishopric (Doc. and Cov. 68: 18-20; 107: 82, 83).

1. Comprising three. (a) The presiding bishop. (b) His two counselors (Doc. and Cov. 107: 72 and 76).

V. Local Organizations of the Priesthood.

1. Stake organizations. (a) The Stake Presidency, comprising a president and two counselors, each of whom is a duly ordained High Priest. (b) The High Council—comprising twelve High Priests duly chosen and ordained to this office. This council is presided over by the Stake Presi-

dency, and forms the highest judicial tribunal of the stake.

2. Ward organizations. (a) The Bishopric, comprising a bishop and two counselors, each of whom is a High Priest. (b) The bishopric a presiding body, a body of presiding High Priests.

3. Helps in government. (a) Primary Associations. (b) Mutual Improvement Associations. (c) Sunday Schools. (d) Church Schools. (e) Religion Classes. (f) Relief Societies.

General reference: "The Articles of Faith," Lecture XI.

A SUNSHINE SONG.

Would you make some saddened heart
Just a little lighter?
Would you make some burdened life
Just a little brighter?
Drop a word of hope and cheer;
Set the echoes ringing
With your notes of love and joy,
As you go a-singing.

Would you smooth the rugged path
Down along life's highway?
Would you plant the rose of faith
In some lonely byway?
Just a deed of kindness done
Clears the path before us,
And the lilies of God's love
Bloom and blossom o'er us.

Just a little word of cheer
Lightens every duty;
Just a smile will often show
Faces wreathed in beauty.
Sprinkle sunshine as you go,
Comfort the distressing,
And your own reward will be
Heaven's choicest blessing.

SELECTED.

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